FC
3095
.D48
04
193-

NUNC COGNOSCO EX PARTE

TRENT UNIVERSITY
LIBRARY

PRESENTED BY

Mr. & Mrs. B. D. Sandwell

Old Fort Ste. Marie

HOME OF THE CANADIAN MARTYRS 1639--1649

BY

E. J. DEVINE, S.J.

Old Fort
Ste. Marie

Martyrs' Shrine
Midland, Ont.

PERMISSU SUPERIORUM

OLD FORT STE. MARIE

HOME OF
THE CANADIAN MARTYRS
1639-1649

BY
E. J. DEVINE, S.J.

Second Edition

MARTYRS' SHRINE
Fort Ste. Marie, Midland, Ont.

FC 3095 .D4 B4
1933

Imprimi potest:

W. H. Hingston, S.J.,
Praep. V.-Prov. Canad. Sup.

Imprimatur:

✠ N. McNeil,
Arch. Toronto.

CONTENTS.

I—Hurons and Missionaries 1

II—Founding of the Fort 8

III—Completion of the Fort 16

IV—A Huron Pilgrim Shrine 22

V—Destruction of the Fort 32

VI—The Old Fort Reappears 39

VII--The Shrine Restored 45

42305

THE JESUIT MARTYRS.

(Left to Right): St. John de la Lande (below), St. Noel Chabanel (above), St. Charles Garnier (below), St. Gabriel Lalemant, St. John de Brebeuf, St. Isaac Jogues, St. René Goupil (below), St. Anthony Daniel.

CHAPTER I.

HURONS AND MISSIONARIES.

AT the beginning of the seventeenth century, approximately thirty thousand Huron Indians dwelt along the shores of Georgian Bay. The French explorers who first entered their country found them living in a score of villages, scattered over the territory lying between Lake Simcoe and Nottawasaga Bay. This large population was reduced in later years by war and by diseases of various kinds, but the Hurons were always numerous enough to claim the earnest attention of the French missionaries until the great dispersion of 1650.

Before the arrival of the French, those Indians had never come in contact with white men, nor had they felt the influence of Christian civilization, having been steeped for centuries in the grossest superstition. This spectacle aroused the sympathy of Samuel de Champlain, who had spent a whole winter with them, and urged him to do something to put an end to such spiritual desolation. It was at the request of this distinguished Christian and statesman that the Recollects, a branch of the Franciscans, crossed the Atlantic and began their labors among the aborigines of Georgian Bay. In the early Summer of 1615, the Recollect, Joseph Le Caron, made his way up the Ottawa route, over Lake Nipissing, and down the French River to the Huron country. He settled at Carhagouha, a few miles west of Penetanguishene, and there, on the fifteenth of August,

celebrated Mass — the first that was ever celebrated in the present Province of Ontario. Other members of his Order, including Sagard, the historian of early Canada, visited the Huron Indians, and labored among them for several years, but the results of their ministry did not keep pace with their zealous efforts. Realizing that alone they could not till the vast Huron field, they sent a delegate to France to invite the Society of Jesus to come to their aid. The invitation was gladly accepted, and in 1626, two Jesuits, John de Brebeuf and Anne de Nouë, with a Recollect, de la Roche Daillon, travelled up the Ottawa route to Huronia, to continue the work begun by the sons of St. Francis. De Nouë and Daillon returned to Quebec a year later, leaving Brebeuf alone in the Huron vineyard; but he, too, was recalled when, in 1629, the English seized the French colony, and drove all the missionaries back to France. This zealous man returned to Canada after the Treaty of St. Germain-en-Laye, and in 1634 he started for Georgian Bay to resume the labors which he had had to abandon five years before.

Ihonatiria, a small Huron settlement in the vicinity of what is now known as Todd's Point, was the scene of Brebeuf's second apostolate. He had acquired a knowledge of the language during his first sojourn, and with two companions, Fathers Anthony Daniel and Ambrose Davost, he visited the Indian villages in the neighborhood, gaining the goodwill of the Hurons, instructing adults in the catechism, and baptizing children in danger of death.

Other Jesuits in France begged to be sent to the Canadian missions, and soon men like Isaac Jogues, Paul Ragueneau, Simon LeMoyne, Peter Chastelain, Francis LeMercier, Charles Garnier, Jerome Lalemant, Peter Pijart, and Francis du Peron had reached Georgian Bay, all ready to "work for the Hurons, suffer every evil, and complain only to God." In three years the missionaries were numerous enough to extend their activities over a wider field, and Father de Brebeuf began to seek fresh outlets for their zeal.

At that time the two largest centers of population in Huronia were Ossossané and Teanaostaye. The former, belonging to the Bear clan, was situated near what is now known as Varwood Point, on Nottawasaga Bay; the latter, belonging to the Cord clan, lay further south, in the neighborhood of Mount St. Louis. Both were the chief villages of their respective clans; if the inhabitants were won to the faith, numerous minor hamlets in the surrounding country would receive a vehement impulse to conversion.

In May, 1637, Brebeuf assembled the elders at Ossossané. He laid out before them his plan of abandoning Ihonatiria, and of coming with some of his black-robed brethren to live with them. The proposal was promptly accepted, the Indians even agreeing to build a cabin for the missionaries. Father Peter Pijart was sent to Ossossané to superintend the work; in less than three weeks the residence was ready for occupation; and, on June 5, the first

Mass was celebrated there. Four days later, forty or fifty Indians, headed by their captains, went to Ihonatiria to "fetch the missionaries' grain and their little pieces of furniture." (1). Later in the same year a chapel was built at Ossossané, a rather handsome frame edifice, the first having any architectural pretensions in Huronia, "almost identical in style and size with our chapel at St. Julien," wrote Father du Peron.

Ossossané was practically a fortified village, a fairly good description of which has come down to us from the pen of Father Charles Garnier, who was among the first stationed here. In a letter to his brother in France, the future martyr wrote. "You should know that we are here living in a fortress which has nothing like it in France. We are encircled by a wall quite different from that of the Bastille. Our ramparts consist of an enclosure of posts ten or twelve feet high and half a foot thick; our tower is made up of some thirty odd posts, planted at one corner so as to command two sides of the enclosure; another tower will be built to defend the other two sides."

The following year Teanaostaye, the largest and most populous village in all the country, claimed the attention of the energetic Brebeuf and his success in gaining the good will of the Hurons was complete. "It took them but little time to come to a decision to receive us into their town and to provide a cabin

(1) Jesuit Relations. Clev. Edit., xiv., p. 105.

for us,'' wrote Jerome Lalemant. ''The first Mass was celebrated there on June 25, 1638, to the great satisfaction of our Fathers, who could scarcely credit what they saw, so much did this town a short time before hold us in abomination.'' (1)

Very few details have come down to us about the first months at Teanaostaye, except that the Jesuits had to undergo many sufferings and privations. A passage in the *Relation* of 1639 describes their poverty, lodged as they were in a cabin, covered with wretched bark, through which the wind and snow entered on every side. ''The cabin was so mean and poor,'' continued Lalemant, ''that if the Saviour of the world had not Himself once in time of need taken lodging in the stable at Bethlehem, we should have been at a loss to give Him each day a sort of new birth in it.''

Ossossané and Teanaostaye had now become centers of intense missionary activity. The spiritual destitution of the Hurons appealed to the sympathetic zeal of the Jesuits who, as soon as they had acquired a workable knowledge of the language, branched out in different directions. Dozens of minor villages, thickly peopled and lying scattered in the neighborhood, were regularly visited. The missionaries went from cabin to cabin and, bell in hand, brought the Indians together in small groups. They explained to them the existence of the Great Spirit who rules over all; they described for them the work of creation;

(1) Jesuit Relations. Clev. Edit., xvii., p. 61.

they taught the Indians how to pray to the Creator. They sought out little children in danger of death and baptized them, judging the salvation of the soul of a Huron child of greater value than all earthly riches.

In these journeyings they were absent for weeks at a time, during which they had to live with the Indians, sharing their food and shelter, enduring their filth, witnessing their orgies and superstitions, bearing patiently their insults and often their menaces of death. Nowhere on the globe in that age were missions so difficult or so painful as those in the Huron country. It will suffice to read the *Relations* and the correspondence of Brebeuf, Chaumonot, Garnier, Jogues and others, whose names are guarantees of the truth of their statements, to appreciate the words of Jerome Lalemant who wrote in 1639, "One would prefer the blow of a tomahawk on the head to living during whole years the life one must lead here every day while working for the conversion of these barbarians. If you go to visit them in their cabins—and you must go there oftener than once a day, if you would perform your duty as you ought—you will find there a miniature picture of Hell, seeing nothing ordinarily but fire and smoke, and on every side naked bodies, black and half roasted, mingling pell-mell with the dogs which are held as dear as the children of the house, and share the beds, plates and food of their masters. Everything is in a cloud of dust and, if you must go in, you will not reach the

end of the cabin before you are completely befouled with soot, filth and dirt.''

And still there were Jesuits in France begging to be sent to Canada to suffer these wretched annoyances and, if necessary, to shed their blood. Missionaries crossed the Atlantic regularly every year to give their lives to this work, and to enable their brethren already on the ground to extend their operations into other sections of Huronia.

CHAPTER II.

FOUNDING OF THE FORT.

The arrival in August, 1638, of Father Jerome Lalemant, (1) a man of singular zeal and energy, gave a new turn to affairs in the missions of Huronia. He had been appointed to replace Brebeuf as superior, and he began his administration by ordering the Fathers to take a census of the whole Huron nation. Not an easy task, even though the population had, owing to pestilence and Iroquois captures, dwindled down to half its former numbers. During the winter of 1638-39, the missionaries went from village to village, trudging over trails on snowshoes and dragging their sleds behind laden with altars, blankets and provisions or, as Father Lalemant puts it: "laden with their little goods and chattels through narrow paths covered with snow, which frequently disappearing, left the travellers in doubt and uncertainty as to the way they should go."

Every Huron village between Lake Simcoe and Nottawasaga Bay was visited and a census taken, not only of the villages large and small, but also of the cabins, the fires and very nearly of the persons in all the country. The missionaries found "thirty-two small hamlets and straggling villages which com-

(1) Jerome Lalemant, uncle of the martyr, Gabriel Lalemant, was a native of Paris, and arrived in Canada in 1638. During his long career he rendered important services not only to the Huron missions, but also to the French colony. He died at Quebec in 1673.

prised in all about seven hundred cabins, two thousand fires, and about twelve thousand persons." Evidently the Huron population had dwindled rapidly in a few years, a fact emphasized by Lalemant, who in a letter to Father Bartholomew Vimont in 1640, remarked that "these villages and cabins were much more populous formerly, but the extraordinary diseases and the wars of some years past seemed to have carried off the best portion."

When the Fathers met at Ossossané in the Spring of 1639, they had acquired a thorough knowledge of the country and of its people and Jerome Lalemant could proceed in a rational way to introduce the changes he was contemplating. After taking a short time to study the situation and the needs of both Indians and missionaries, he decided against the multiplication of small isolated residences. One large central residence, with missions depending upon it, appealed to his practical mind, many reasons presenting themselves to strengthen him in this view. The Hurons were a sedentary race, depending as much on harvests of corn as on fishing and hunting for their living. Owing, however, to the nature of the soil, or more likely to their lack of knowledge of how to till it economically, their small clearings were yielding less every year. Thus, in order to live, they had to transfer their villages to new sites every eight or nine years. As the Jesuits would naturally have to follow them in these migrations from place to place, the constant abandonment of churches relatively new and the building of others to replace them

would entail labor and expense which they could ill afford.

This reason alone would suffice to justify the erection of a large central residence, but there was another reason just as cogent. The spiritual recuperation of the missionaries themselves was a contingency that could not be overlooked. An imperative need was the selection of some spot which those devoted men could call their permanent home, where they could retire to rest in case of illness or fatigue, where they could meet occasionally to compare notes, reckon up results and encourage one another. It were asking too much from these men of education and culture, men equipped with the refinement of old France, to oblige them to live in isolation for many months at a time among barbarians in a wild country, with little or no intercourse with their own brethren. The influence of their savage environment would in the end have had a dampening effect on their zeal. "It was one of our thoughts," wrote Jerome Lalemant, "that while building a house remote from the neighborhood of the villages, it would serve among other things as a retreat and a place of recollection for our Gospel laborers who, after their combats, would find in this solitude a place of delight." (1)

Father de Rochemonteix, who had access to the early Roman archives of the Jesuits, informs us that Jerome Lalemant had another motive for his scheme

(1) Jesuit Relations, Clev. Edit. xix., p. 137.

of concentration. The work which his Order was accomplishing in other parts of the world, especially in South America, was attracting the attention of Europe. In Paraguay thousands of Indians had been induced to give up their nomadic lives, and dwell in fully organized communities, or "reductions," where greater opportunities were offered for civilizing them and teaching them the truths of Christianity. In this way whole tribes had been raised out of barbarism and made citizens of a quasi-Utopian state where laws based on justice and charity, reigned supreme. The Jesuits in early Canada had dreams of similar enterprises as we know from their experiments at Sillery, Three Rivers and later on at Caughnawaga (1).

After all the reasons for and against Lalemant's plan of missionary concentration had been weighed, it was decided to build a residence which should be, first, a home for the brave missionaries who were spending their lives in the Huron country for the cause of Christ and, secondly, a place of refuge whither the Huron converts might go in time of need and consider themselves welcome.

Some apprehension was entertained as to the way the Huron Indians would regard the proposed scheme. At first the Jesuits expected to meet with opposition from the large villages of Ossossané and Teanaostaye, where they were supposed to have settled permanently. The chiefs of both places were

(1) Les Jesuites et la Nouv.-France. I. p. 386.

consulted and the project was put before them as delicately as possible. A few preliminary presents gave a wonderful fillip to the negotiations and their good will was soon secured. "If we had delayed two hours," wrote Lalemant, "I know not whether the affair would have succeeded or not." (2)

In setting out to accomplish this important task, which was practically the founding of a new village, the missionaries took a lesson from the people they were living with. Sagard informs us that the Huron Indians chose their village sites with fine discrimination, "always near some convenient stream, or on an elevation, and surrounded if possible by a natural depression in the soil." (1). The spot chosen by the Jesuits for their central residence in Huronia, was the east bank of a pleasant little stream about a mile long which connected Lake Isaragui with Georgian Bay. "Situated in the middle of the country, on the shore of a beautiful river," the *Relation* of 1640 informs us, "which, being not more than a quarter of a league in length, joins together two lakes — one which extends to the west, verging a little towards the north which might pass for a fresh water sea; the other which is towards the south, the contour of which is hardly less than two leagues." (2).

The choice of this site had one great advantage; it was so easy of access by land and water. In front the wide Georgian Bay, only a mile away, opened up

(2) Jesuit Relations. Clev. edit. xix. p. 135.
(1) Sagard: Hist. Canad., edit. Tross.
(2) Jesuit Relations. Clev. edit. xix., p. 133.

to the missionaries all points for hundreds of miles around; in the rear easy communication could be had over well-beaten trails with the inland Huron villages; while the site itself was sufficiently isolated —so the Jesuits hoped—to be free from the incursions of the murderous Iroquois. Another advantage, not the least, was the fertility of the surrounding soil. "The lands around," wrote Jerome Lalemant, "are fairly good for native corn which, as time goes on, we intend to harvest for ourselves." (3)

The main building was begun in the Summer of 1639 under the direction of Father Isaac Jogues, (1) and so rapid was the progress made that it was ready for occupation in the middle of the Autumn. It comprised an oblong parallelogram one hundred and seventy-five feet long and about ninety in breadth. It was protected on the lake and river-side by a deep moat and by a strong chain of posts, with stone bastions; on the other two sides, by bastions and a wall of masonry which supported a wooden palisade. Within this building were the Fathers' apartments, a private chapel, a refectory, quarters for the laymen in the service of the mission, and two large rooms set apart for Indians receiving religious instruction. Outside, other structures were contemplated, a church, a hospital, a large cabin where

(3) Ibid. xix. p. 135.

(1) Saint Isaac Jogues was a native of Orleans, in France. He labored among the Hurons from 1636 to 1642. Slain by the Mohawks near Auriesville, N.Y., on October 18, 1646, he was beatified by the Holy See on June 21, 1925, and canonized on June 29, 1930.

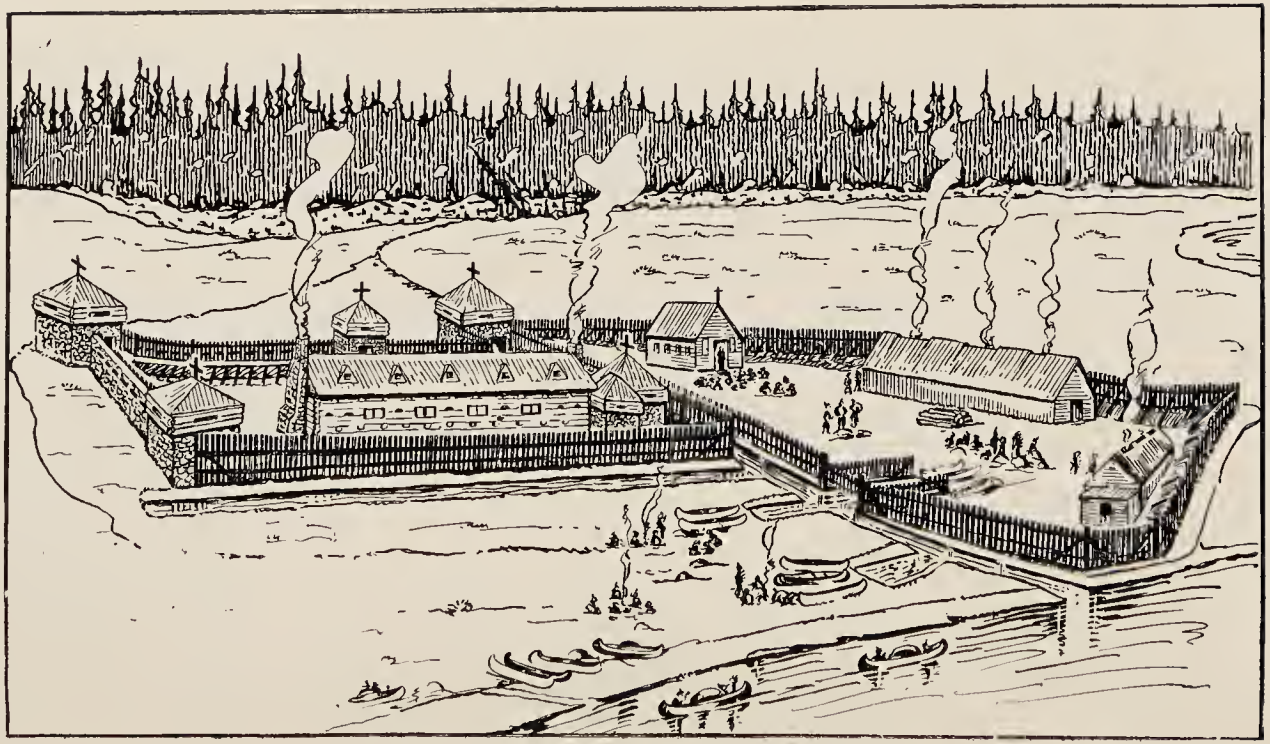
Indian visitors could be entertained, together with a garden, the whole to be surrounded by a palisade.

It is not likely that all these buildings were completed at once. Jerome Lalemant's avowed aim was first of all to erect an abode suitable for the social and religious needs of the missionaries. He complained of his poverty; there was a dearth of workmen and tools and little or no help could be expected from the Indians. There is no way of knowing whether a residence fortified in military fashion entered into his original plan or not. But this was at least the later development, as the foundation still extant, with its four bastions, amply testify.

A letter from Jerome Lalemant to Cardinal Richelieu, dated from the Huron country March 28, 1640, reveals the fact that this eminent French statesman had the interests of the Huron mission at heart, in "providing a fund for the few of the Society who are working for the conversion of barbarians." The new establishment was generously aided by the great Cardinal whose "donations to the Huron missions" are signalled by Father Paul LeJeune in the *Relation* of 1639.

But something further was needed. The Iroquois were growing troublesome throughout the colony. The important missions on Georgian Bay were in danger and the needs in that quarter were far greater than the assets in hand. Father LeJeune undoubtedly had all these needs in mind when he went to France in 1640, at the request of Governor de Montmagny, to seek aid from the home government for the "public

and common good.'' His intercession at Court was highly successful, for besides the ten thousand ''écus'' he secured with which to send men over to Canada, ''to fortify against the Iroquois and prevent their incursions,'' two years later, in April, 1642, that is three years after the beginning of the construction on the Wye, he wrote from Dieppe to inform the General of his Order, Mutius Vitelleschi, that Cardinal Richelieu, ''at the request of his niece, the Duchess d'Aiguillon, grants thirty thousand (*livres?*) out of the royal treasury for the construction of a strong fort in the Huron country.'' This information leads us to surmise that the great central residence on the River Wye was fortified gradually, and that probably three or four years elapsed before the finishing touches were given to the undertaking.



OLD FORT STE. MARIE, 1639-1649

CHAPTER III.

COMPLETION OF THE FORT.

The new residence, strengthened according to the rules of military art, was dedicated to Our Lady St. Mary. "The general and special obligations that we are under to that great Princess of heaven and earth," wrote Lalemant, "make it one of our keenest disappointments that we are not able to show her sufficient gratitude. At least we can claim, henceforth, the consolation that as often as people shall speak of the principal residence of the mission of the Hurons, calling it by the name of Ste Marie, it will be so much homage rendered to her, for what we are to her and hold from her and of what we wish to be to her forever." (1) A church attached to the residence was also contemplated; when built it was to be placed under the patronage of St. Joseph. "Besides," continued Lalemant, "St. Joseph having been chosen for the patron of this country, the church which will be built among the Hurons shall be dedicated to him."

The Fathers stationed at Ossossané were the first to migrate to the new Fort Ste. Marie. Leaving the chapel and cabin in the care of Joseph Chihouatenhoua, a Huron convert whose virtues are praised unstintingly in the Relations, they moved their goods and chattels in the middle of the Autumn of 1639.

(1) Jesuit Relations. Clev. edit., xix., p. 135.

Tcanaostaye was given up in the following Spring. The Jesuits had not intended to abandon that large Huron village so promptly, "but the impudence of the savages obliged them to do so much sooner than they had decided to do."

The two communities were now lodged under one roof; thenceforward Fort Ste. Marie became "the central point of the country, the heart of all our missions," wrote Ragueneau (1). It became the headquarters of those Jesuits whose names shall be forever identified with the history of the church in early Canada. Every year witnessed the arrival from France of two or more who would offer themselves to labor among the Hurons. When they reached Georgian Bay their first visit was invariably to Fort Ste. Marie, and we can well gauge their feelings when, after their long and painful journey from Quebec in frail bark canoes, they floated up the little river Wye and their eyes caught a first glimpse of the massive building with its four bastions topped with lofty crosses, which was to be their future home, and where they always received a generous welcome.

Human throbs throbbed in the bosoms of those athletes of the Cross, and one can still see the noble, lion-like Brébeuf, rushing down to the riverbank to extend his hand and give the clasp of brotherly

(1) Father Paul Ragueneau, a native of Paris, arrived in Canada in 1636. He distinguished himself in the Huron country, being Superior there during the Iroquois persecutions. He returned to France in 1662 and died in 1680.

affection to Gabriel Lalemant, his future companion in martyrdom; one can see the gentle Garnier in those first moments of expansion encouraging the timid Chabanel, both of whom were also to shed their blood for Christ. Besides, those missionaries were usually fresh arrivals from Old France, and had brought with them news and messages of love from absent ones beyond the ocean to their Jesuit brethren exiled in the midst of barbarians in the New World.

While Fort Ste. Marie was the headquarters of those heroic men, they were rarely together, once they had learned the Huron language and had begun their ministry. Chapels and cabins had been built in the larger Indian villages, whither they went to reside for the greater part of the year. In a letter to Rome in 1642, Jerome Lalemant wrote: "In the past year here among the Hurons we numbered fourteen priests of our Society, but scarcely do we see them all gathered together for one whole month. We live dispersed for the most part during the winter time, when the heaviest work is done for the conversion of those barbarians." (1).

The Winter months, in fact, found the Indians at home in their villages, and the opportunities given the Jesuits of meeting them and instructing them were greater than in Summer, when they were tilling their soil or off hunting and fishing.. In the smaller hamlets with which the country was dotted, single

(1) Jesuit Relations. Clev. edit., xxiii., p. 19.

missionaries had sometimes to take charge of ten or twelve groups of catechumens and neophytes, and were thus constantly flitting from place to place. Others had to absent themselves for months at a time; for instance, those who worked among the Petuns, beyond the Blue Hills in the present counties of Bruce and Grey, and among the Algonquins around Lake Nipissing. Rarely were there more than two or three together at Fort Ste. Marie; sometimes only one priest remained to say Mass for the numerous lay-helpers in the service of the Fort, or to receive the Christian Indians when they appeared, and to see that peace and good order were preserved among them.

The Fathers made up for their isolation in distant villages by visiting one another when they were near enough to do so. In a letter from the Petun country, April 25, 1648, Father Charles Garnier wrote: "We are nearly always separated, good Father Garreau and myself, for he makes a stay of ten or twenty days in one village and I in the other. Then he comes to join me, or I him; and after spending two or three days together, he goes to the village where I had been previously and I to the village where he had been. Thus we live without companionship, save that of the good angels and of the poor savages we are instructing."

Three times a year, however, the Fathers assembled at Fort Ste. Marie, either for conferences or for their annual retreats; or, as Paul Ragueneau puts it: "to commune with ourselves, to think of

God alone in the repose of prayer, and afterwards to confer together respecting the means and the light that experience and the Holy Ghost continue to give us daily, to make the conversion of these barbarians easier for us. After that we must return to our labors as soon as possible, and give up the delights of solitude to go and seek God in the salvation of souls." (1).

Fort Ste. Marie was the rendezvous of those brave men who, when worn out with fatigue or overtaken by illness or lassitude, went thither to regain their physical and spiritual strength. Father Jerome Lalemant gives us some interesting details in the Relation of 1642. "It is a profound consolation to all our missionaries," he wrote, "after the fatigues of the Winter or Summer, to return to this house in order to give some attention to themselves and to breathe a little more freely with God in tranquillity of soul, that they may return afterwards to the same work with renewed vigor. In addition to this, they derive marked benefit from the conferences which they hold together not only in the enlightenment and in the methods disclosed to them by God to facilitate the instruction and conversion of the savages, but also in the new knowledge which they have acquired for advancement in a language in which one must be master and pupil at the same time."

"The state of our house," wrote Paul Ragueneau three years later to the General of the Jesuits, "is

(1) Jesuit Relations, Clev. edit., xxxii., pp. 77-79.

such that I do not think we could add to the piety, obedience, patience, charity and perfect regularity of all Ours. We have all truly one heart, one soul and one mind. In whatever way God wishes to dispose of us, either in life or in death, it will be our consolation to belong to Him forever."

CHAPTER IV.

A HURON PILGRIM SHRINE.

In 1642 the buildings around the Fort had been erected, including a church, a hospital for the sick; a hostel for visiting Hurons had also been added. "This house is not only an abode for ourselves," wrote Father Vimont in 1644, "but it is also the continual resort of the neighboring tribes, and still more of the Christians, who come from all parts. We have therefore been compelled to establish a hospital for the sick, a cemetery for the dead, a church for public devotions, a retreat for pilgrims, and finally a place apart for the others who are still infidels, and who can always hear some good words respecting their salvation. The hospital is so distinct from our dwelling, that not only men and children, but even women may be admitted to it." (1).

Fort Ste. Marie had become not merely a haven of rest for the missionaries, but it was a general stopping-place as well for the Indians who frequented the neighborhood, and for Indian pilgrims who repaired thither in ever increasing numbers. "This house is a resort for the whole country," wrote Ragueneau in 1645; "during the past year we counted over three thousand persons to whom we gave shelter, and sometimes within a fortnight to six or seven hundred Christians, which, as a rule, means

(1) Jesuit Relations, Clev. edit., xxvi., p. 201.

three meals to each one. This does not include a larger number who come continually to pass a whole day, and to whom we also give charity; so that in a strange country we feed those who themselves should supply us with the necessaries of life." (1).

Fort Ste. Marie was not merely the home of missionaries and future martyrs and a hostel for travelling Hurons, but, interesting detail, it was also a place of pilgrimage whither the Christian converts came from various points of Huronia to renew their fervor and strengthen their piety by the reception of the sacraments. "It is a very great consolation to us," Ragueneau wrote elsewhere, "to see arriving here from two, three and four leagues distance on Saturday evenings a number of our Christians, who camp near our residence in order to celebrate the Sundays with us. Many Algonquins wintered near us this year, and it was a sweet anthem to hear the praises of God sung in three or four different languages at the same time. This house is a house of peace, so much so that the very Indians who elsewhere are most hostile and most insolent towards us, assume a feeling and disposition wholly different when they see us in our own home." (2).

Lalemant confirms this important fact, that Fort Ste. Marie was a popular place of pilgrimage in the seventeenth century. "As this house is the centre of the country," he wrote in the Relation of 1642, "it has frequently the consolation of receiving

(1) Jesuit Relations, Clev. edit., xxxiii., p. 77.
(2) Ibid., xxi., p. 141.

Christians who come in from various points to perform their devotions in more quiet than in their villages, and in this sort of solitude to entertain at greater leisure sentiments of piety and religion. For this purpose we have prepared for them a refuge or bark cabin, wherein God gives us the means of feeding and lodging these good pilgrims in their own country. During the Summer, from fortnight to fortnight there are always a goodly number who come to us on Saturdays from a distance of four or five leagues to pass the Sunday in a devout manner, leaving only on Monday morning." (1).

Writing elsewhere, the same Jesuit tells us that it was very consoling to witness the arrival at Fort Ste. Marie of Christians from ten or twelve leagues around, who often assembled there for three or four days when their strength and age permitted them to do so. "It is then that, seeing themselves all of one mind, they speak heart to heart, they animate one another, they discuss ways and means for the advancement of the faith in their country, and for plans that God alone be adored therein. We preach to them, and we endeavour to make them practice what is most holy in the Church."

What scenes these passages from the early documents bring back to us! One can see the Wye river dotted with frail bark canoes, laden with noisy Hurons and floating in from Georgian Bay. The dusky natives have come to spend three or four days at

(1) Jesuit Relations, Clev. edit., xxiii., pp. 19-21.

Ste. Marie, and after placing their canoes safely side by side in the shelter of the moats that had been dug for this purpose, their first visit is to the vast stone edifice nearby. Jerome Lalemant, or Paul Ragueneau, or some other Jesuit, is at hand to greet them. Some have been there before; others have come for the first time; but the warmth of their welcome makes them all feel at home.

Primitive in their instincts and easily moved to admiration, everything is strange and wonderful in the eyes of those impressionable children of the forest. They are permitted to wander through the corridor of the Fort and visit the apartments; the furniture and the pictures on the walls excite their curiosity. They are led into the chapel, where Father Chaumonot (1) tells us a beautiful picture of Our Lady was set up and honored. The time is fixed for catechism and the other religious exercises on the following days, separate hours being named for the converts and for those seeking instruction and baptism. Presently they hear the clock strike—a mystery for the poor untutored Hurons—but a sign that they are wanted elsewhere, that their visit to the Fort is at an end. They then saunter down along the Wye again, or up the slope to build their fires and boil water for their "sagamite." And as the sun goes down, they retire to the bark-covered hos-

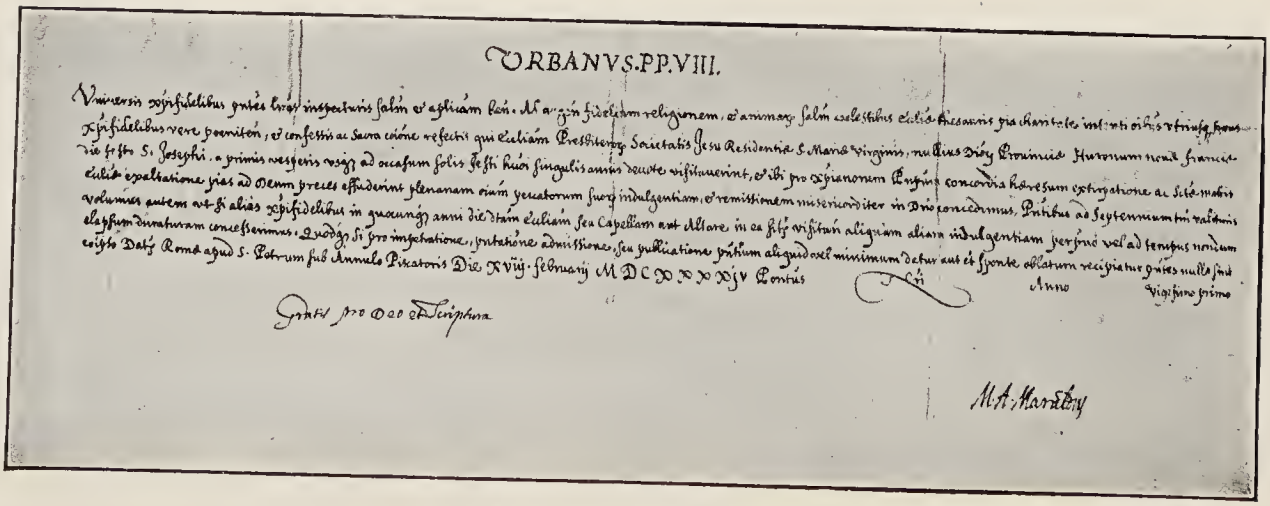
(1) Joseph M. Chaumonot was born at Chatillon-sur-Seine in France in 1611 and arrived in Canada in 1639. After over half a century of heroic labors among the various Indian tribes, he died a holy death at Quebec in 1693.

tel which the Jesuits had built for them, or they begin to raise their own poles and unfold their birch bark sheets, preparing their wigwams for the night. The clear, crystal spring where the Hurons slaked their thirst is still oozing from the brow of Martyrs' Hill, and doing the same kind service for the pilgrims of the present day.

Fort Ste. Marie had become a popular shrine in the seventeenth century, a rendezvous for all Hurons seeking spiritual strength and consolation—the first place of pilgrimage in America north of Mexico! If any doubt were entertained about this fact, it would suffice to consult a precious document, as fresh and as well preserved as when it was written nearly three hundred years ago, which still exists in the archives of St. Mary's College, Montreal. This parchment, undoubtedly the first Apostolic document ever issued in behalf of the Church in what is now the Province of Ontario, is a Brief from Pope Urban VIII. dated February 18, 1644, granting a plenary indulgence on the usual conditions to all pilgrims who will visit the Chapel at Ste. Marie on the Feast of St. Joseph. (1).

All this hospitality, not merely to travelling Indians, but to pilgrims as well, called for prudent

(1) See Appendix. The date on which the Brief was issued inclines one to believe that Fort Ste. Marie may thank Saint Isaac Jogues for the precious privilege. It was at the beginning of the year 1644 that the Martyr humbly petitioned Urban VIII. for permission to celebrate Mass, a function he was debarred from owing to the mutilated condition of his hands.



URBANVS.PP.VIII.

Vniversis xpifidelibus gnãs hr̃as inspectoris salũ & agriam hr̃a. Ad a-gĩm fidei tuam religionem, & animar. salũ celestibus ecclie thesauris gra charitate inserti oĩs & singlis hoĩs xpifidelibus vere pñitẽtib⁹, & confessis ac Sacra cõmunione refectis qui eccliam Presbiteri Societatis Jesu Residentia S. Marie virginis, nullius Dñy Provincie Hurronum nunc Francie vie festo S. Josephi, a primis vesperis vsq; ad occasum solis festi hui⁹ singulis annis deinde visitauerint, & ibi pro xpianorum Regũm concordia hereseum extirpatione ac scte matris ecclie exaltatione pias ad Deum preces effuderint plenariam eiam peccatorum suor⁹ indulgentiam, & remissionem misericorditer in Dño concedimus. Ptribus ad septennium tm valituris volumus autem ut si alias xpifidelibus in quocũq; anni die tam ecclam seu Capellam aut Altare in ea sita visitan aliquam aliam indulgentiam per hmõi vel ad tempus nondum elapsum diuturnam concesserimus, eadẽ, si pro impetratione, gratiãve admissione, seu publicatione pdtũm aliquod vel minimum debitur aut ẽt solute oblatum recipiatur gnes nulle sint eoĩsdẽ. Datũ Rome apud S. Petrum sub Annulo Piscatoris Die XVIJ. Februarij MDCXXXXIJ Pontis Anno Vigesimo primo

Gratis pro Deo et Scripsa

M. A. Maraldy

BRIEF OF POPE URBAN VIII. TO FORT STE. MARIE, 1644

economy, and one wonders how the Jesuits could exercise their charity so extensively. Father Chaumonot, writing from Fort Ste. Marie to his General in Rome, gave a vivid picture of conditions there in 1640. "Our manner of living," he wrote, "would seem in Europe very strange and full of hardships, but we find it quite easy and agreeable. We have neither salt, oil, fruit, bread nor wine, except what we keep for the Mass. Our entire nourishment consists of a sort of soup made of Indian corn, crushed between two stones, or pounded in a mortar and seasoned with smoked fish, then served in a wooden dish." (2).

But the years were passing, and the Jesuits were beginning to reap the fruit of the soil around the Fort. In a letter to Father Vincent Caraffa, General of the Order, who asked for minute details about the Huron mission, Paul Ragueneau told him that in 1649, besides the Fathers and lay-Brothers, twenty-two in number, there were twenty-seven men in perpetual service, seven servants under salary, four boys and eight soldiers—a rather large community to provide food for—and yet the institution was practically self-supporting. The farm had been cleared and cultivated and the farmyard was stocked. Larger supplies came in from the hunt, expenses were being reduced yearly, and less temporal aid was asked from France. "There is not one of our brethren," adds Ragueneau, "who

(2) Jesuit Relations, Clev. edit., xxviii., p. 11.

does not feel in this respect great relief from those distresses which in former years were very burdensome. For we have now larger supplies from fishing and hunting than formerly; we have not merely fish and eggs, but also pork and milk products, and also cattle, from which we hope for great additions to our stores."

Ragueneau paid a lofty tribute to the devotedness of the laymen who lived at Fort Ste. Marie, and who helped the Fathers to meet the temporal needs of the house. "They are all chosen persons," he wrote, "most of whom have resolved to live and die with us. They assist us in our labors and industries with a courage, a fidelity, and a holiness that are assuredly not of earth. Consequently, they look to God for their reward, deeming themselves only too happy to pour out not only their sweat, but their blood also if need be, to contribute as much as they can towards the conversion of the barbarians. Thus I may say that this house is the House of God and the Gate of Heaven. This is the feeling of all who live in it and who find here a paradise on earth, wherein dwell peace, the joy of the Holy Ghost, charity and zeal for the salvation of souls." (1).

To give a touch of completeness to the establishment at Fort Ste. Marie, a cemetery had been blessed for the burial of Christian Indians, and so profoundly had the spirit of faith penetrated those converts, that not merely were those who died in the neigh-

(1) Jesuit Relations, Clev. edit., xxxiii., p. 75.

borhood interred there, but Christians from villages as remote as Ossossané and Teanaostaye asked to have their dead laid in the consecrated ground at the Fort. "The devotion of the living," wrote Jerome Lalemant, "has been so fervent, that the intense cold in the severest part of winter and the depth of snow have not prevented them from carrying on their shoulders what they considered agreeable burdens, because they felt that they were paying a last duty to bodies which would some day arise with them in glory." (2).

Thus Fort Ste. Marie continued to produce fruits of salvation among thousands of poor Canadian Indians. This was the result of the zeal and the abnegation which the missionaries drew from their retreats made within its venerable walls. They were enabled to instil into their dusky flocks virtues worthy of the brightest days of the Church. Paul Ragueneau cites the example of an old Huron who, sooner than put off his baptism, dragged himself through the snow three or four feet deep, at the most rigorous time of the year, through drifts from which often the most robust young men found it hard to extricate themselves.

A wave of fervor was passing over Huronia. After an official visit which Ragueneau made in 1648 at the various minor missions in the country, he wrote to Jerome Lalemant, now residing in Quebec: "The Indians have surpassed our hopes; the

(2) Ibid., xxxvi., p. 211.

greatest number, even the fiercest, have become so docile to the teachings of the Gospel, that it would appear the angels are working here more than we are." Thousands of Indians had been baptized and were leading fervent Christian lives; other thousands were being instructed; sorcery was already discredited; superstitions were dying out. This was the state of the Huron missions in 1648, and as far as human foresight could penetrate, everything presaged a continuation of the admirable and consoling results described by Ragueneau.

CHAPTER V.

DESTRUCTION OF THE FORT.

But the end was near at hand. It would appear that God was satisfied with the work already done, and He was now preparing the missionaries in His usual way for the reward due them for the heroic lives they had led and the sacrifices they had made. The days of persecution had arrived in earnest; all those flourishing missions in Huronia would soon be only a memory. In July, 1648, the Iroquois swooped down on Teanaostaye, destroyed the mission, killed Father Anthony Daniel (1), and threw his body into the flames of his burning chapel. In March of the following year the same enemy attacked the villages of St. Ignace and St. Louis and put Fathers Brebeuf (2) and Lalemant (3) to death amid unparalleled tortures. The bodies of these two martyrs

---

(1) St. Anthony Daniel was born at Dieppe, in France. He reached Canada in 1632 and spent nearly twelve years working among the Hurons. He was slain at Teanaostaye near Mount St. Louis, Ont., on July 4, 1648, was beatified by the Holy See on June 21, 1925, and canonized on June 29, 1930.

(2) St. John de Brebeuf was a native of Conde-sur-Vire, in Normandy. He spent eighteen years among the Hurons. He was seized and tortured to death by the Iroquois on March 16, 1649, was beatified by the Holy See on June 21, 1925, and canonized on June 29, 1930.

(3) St. Gabriel Lalemant, a native of Paris, reached Canada in 1646. He went to the Huron country two years later and was slain by the Iroquois at St. Ignace on March 17, 1649. He was beatified by the Holy See on June 21, 1925, and canonized on June 29, 1930.

were brought from St. Ignace and interred in the cemetery at Fort Ste. Marie. In the December following the mission at Etharita among the Petuns was destroyed and Charles Garnier (4) was slain. A couple of days later Noel Chabanel (5) fell from the blow of a tomahawk on the bank of the Nottawasaga. Fifteen missions had succumbed in a few months to the ferocity of the Iroquois; the Hurons had to abandon their homes; some ran to cover in thickets and forests; others roamed over rivers and lakes; others escaped to the neighboring nations; others found a place of safety on Christian Island, which they began to fortify; others finally sought protection at Fort Ste. Marie. Six thousand miserable Hurons received hospitality from the Fathers at the Fort during the dreadful year of 1648; other thousands received the same favor during the first months of the following year. However, 'amid their appalling misery they stood unshaken in the faith," wrote Ragueneau, who was a witness of events. "The hope of Paradise which the faith furnishes our Christians is the only consolation which sustains them

(4) St. Charles Garnier, a native of Paris, came to Canada in 1636. After having spent twelve years among the Hurons he was slain at Etharita in the Petun country, on December 7, 1649. The honors of beatification were conferred upon him by the Holy See on June 21, 1925, and those of canonization on June 29, 1930.

(5) St. Noel Chabanel was a native of the Diocese of Mende, in France. He came to Canada in 1643 and spent six years among the Hurons of Georgian Bay. He was slain by a Huron apostate on the bank of the Nottawasaga on December 8, 1649, was beatified by the Holy See on June 21, 1925, and canonized on June 29, 1930.

at this critical time. It makes them more than ever esteem the advantages which cannot be snatched from them, either by Iroquois cruelties or by the perils of a famine which pursue them in their flight and from which they cannot escape."

By June, 1649, the rest of the outlying missions were destroyed by the enemy; Fort Ste. Marie alone stood isolated and as yet undisturbed. It was strongly fortified, and besides there were the servants and a few soldiers kept there by the Richelieu fund whose services could be depended upon. But the Jesuits were convinced that the end had come. At the request of a delegation of Huron chiefs, who had arrived from Christian Island to beg of them to have pity on their misery and to go and live with them, Ragueneau and his brethren with heavy hearts decided to abandon Fort Ste. Marie and to follow the Huron refugees to the Island.

The departure was fixed for the fourteenth of June. All the grain and provisions held in reserve, with the furniture, farm implements, cattle, etc., were placed on rafts and carried across the bay to Christian Island. The dismantled fort was then given to the flames, lest it should fall into the hands of the Iroquois, and the Jesuits had the sorrow of seeing their "home of peace" quickly dissolving into ashes. "Following the fleeing flock," wrote the heart-broken Ragueneau, "we left our dwelling place—I might call it our delight—the residence of St. Mary, and our fields with their rich harvest. Nay, more, we even applied the torch to the work

of our own hands lest the sacred residence should shelter an impious enemy, and thus in a single day we saw destroyed our work of ten years." (1).

The residence built on Christian Island, known later as Ste. Marie II., lasted only a year. Famine and misery claimed too many victims during the dreadful winter of 1649-50, and both missionaries and Indians decided to abandon their country forever in the Spring and move down to the French colony on the St. Lawrence. This decision was carried out early in the Summer of 1650.

Eleven Jesuit missionaries, with the servants and soldiers attached to the fort, accompanied the Indian convoys on their final journey over the Ottawa route in 1650. After a few years' wandering on the Island of Orleans and in the neighborhood of Beauport and Ste. Foye, the Hurons settled at Lorette in 1673, where the descendants of the tribe may still be seen.

Before closing their melancholy history in Huronia, the Jesuits paid a final tribute of love to their martyred brothers, John de Brebeuf and Gabriel Lalemant. They went back to the ruins of Fort Ste. Marie, raised the bodies from the cemetery, where they had been laid a few days after their pathetic deaths, stripped their skeletons of the flesh, and then packing their bones separately in silk, carried them down to Quebec. The precious bones were taken away, but the flesh of those two heroic martyrs, the flesh that quivered under the boiling water

(1) Jesuit Relations, Clev. edit., xxxv., p. 25.

which had been poured over it in derision of holy baptism, the flesh that had been charred and hacked by the fire and the knives and the tomahawks of the Iroquois, was put back in the earth, where it still remains. The ashes of those two men, Brebeuf and Lalemant, whose name the Church has officially added to the litany of the Saints, lie mingled with the soil at Fort Ste. Marie and still sanctify the venerable spot.

It may interest our readers to know the names of the Jesuits who lived off and on within the walls of Fort Ste. Marie during the eleven years of its existence. They were:

St. John de Brebeuf.
St. Isaac Jogues.
St. Anthony Daniel.
St. Charles Garnier.
St. Noel Chabanel.
St. Gabriel Lalemant.

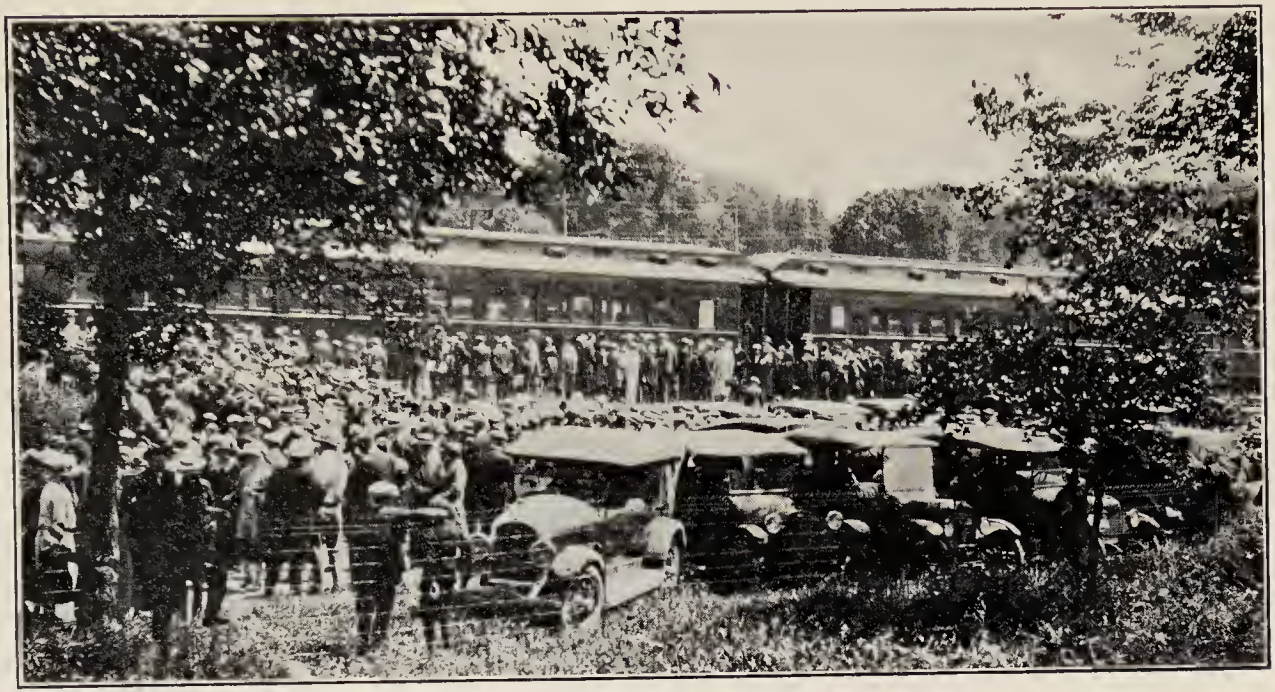
Francis Le Mercier.	Paul Ragueneau.
Peter Chastelain.	René Menard.
Jerome Lalemant.	Francis du Peron.
Simon LeMoyne.	Leonard Garreau.
Adrian Daran.	Joseph Poncet.
Peter Pijart.	Joseph Bressani.
Charles Raymbault.	Claude Pijart.
Adrian Greslon.	Jacques Bonin.

Joseph M. Chaumonot.

The land of the Hurons was now completely abandoned. Little by little the corn-fields around the Old Fort disappeared under a thick growth of

wild oats and shrubbery. In a few decades dense forests resumed possession of the shores of Georgian Bay. All traces of former occupation had disappeared, Huronia had returned to its primitive wildness, and for nearly two hundred years birds and wild beasts held undisputed sway in a land once thickly populated. Long before the end of the seventeenth century, the Jesuits who had lived there and survived the Iroquois invasions were in their graves. Only the souvenir of its past history haunted the minds of the rare readers of the *Relations* —and even these precious writings had become rare.

Meanwhile the succeeding century and a half witnessed other changes which helped throw the tragic story of the Huron missions farther back into the forgotten past. In 1763 Canada was finally ceded to England and the flag which gave special protection to the French missionaries and their work ceased to float on this continent. Ten years later, in 1773, the Society of Jesus, fruitful mother of men like Brebeuf and his companions, as well as faithful recorder of their labors in foreign fields, lay crushed under the heel of infidel Europe. Who now would take any interest in the ancient missions along Georgian Bay? Who remained to recall by voice or pen the toil undertaken, the sufferings endured, the blood shed in that section of Canada for the cause of Christ? Everything conspired apparently to draw the veil of oblivion still thicker over the most thrilling pages of Canadian Church history.



PILGRIMS ARRIVING AT MARTYRS' SHRINE

CHAPTER VI.

THE OLD FORT REAPPEARS.

But Georgian Bay was destined not to be forgotten. In the first quarter of the nineteenth century, when British colonists began to fell trees and clear the land in Simcoe County, their astonishment was great when their ploughshares, every now and then, turned up rust-eaten tomahawks, copper kettles, kitchen utensils, and bits of pottery. Traces of villages began to appear here and there in the ploughed fields, being recognized by the number and the symmetry of the ash-beds of ancient fireplaces. These indications of previous occupation greatly mystified the colonists, who knew nothing about Huron history.

But paramount interest was centred in a stone ruin, the remains of a large edifice, which had been found hidden under a dense mass of brushwood on the east bank of the River Wye, flowing from Mud Lake into Georgian Bay. Old Fort Ste. Marie had been rediscovered. The foundations of the four bastions and the two walls, those facing Mud Lake and the river, had left no traces, the wooden palisades having failed to resist the dissolving influences of time. The discovery excited a keen public interest. Experts marvelled at the shrewdness displayed in the choice of the site, while the solid and permanent nature of the work done out in borderland two hundred years before—for instance, the quality of

the cement which held the masonry together—revealed the technical knowledge of the Jesuits in such matters. The historical souvenirs, however, and the holy memories attached to the Old Fort gave an impetus to the study of the ancient Huron missions and drew many visitors to the spot.

In the year 1844, the Reverend Pierre Chazelle, S.J., while on his way home from the West, made what he called a "pilgrimage" to the venerable spot, and in a letter to France, gave a few interesting details of his visit. (1) He was impressed by the keenness of vision displayed by the early missionaries in the choice of a site for their central residence: 'Here on a plateau," he wrote, "quite near a lake, lay Ste. Marie, the great Christian bourgade, looked upon as the Metropolis of the Huron country. How admirable was the position where the Huron missionary could arrive easily and often either by land or by water. All that such a mission called for was provided; nothing was neglected. Fort Ste. Marie was a sort of stronghold which enclosed not only a church and a residence for the missionaries, but also a hospice for the sick, the poor and for travellers, as well as other buildings of public utility." But being built of wood, all traces of them had disappeared in 1844, all except the ruin of the Old Fort itself.

Eleven years later, a thorough examination of the Old Fort was made by the historian, Rev. Felix

(1) Nouv. Missions du Canada, 13e lettre.

Martin, S.J., whose interest in the early work of his Order in Canada drew him to the spot. "Our first care," he wrote, "was to map out the ground so as to locate the fort correctly. Once we had cleared away the rubbish which obliterated the lines of the foundation, it was an easy matter to trace the dimensions. The fort is a creditable structure of stone and mortar and the walls still show from two to four feet above ground. The masonry, executed in a workmanlike manner, gives evidence of having been done by skilled masons, as no stone is to be found in the neighborhood, the transportation of materials from a distance with the primitive means of conveyance available at the time must have greatly increased the difficulty of the undertaking.

"The shape of the fort is an oblong rectangle, with flanking bastions at the angles. Despite certain peculiarities of detail in its construction, the reasons for which are not easy to guess to-day, it is not hard to discern, in the carrying out of the plan, a careful application of the rules of military art.

"Two sides only show a continuous line of enclosure and a finished curtain. In the middle of the eastern curtain, which faces the open fields, there seems to be a break, but as the break is regular it would lead one to suppose that it marks the spot where the postern was situated.

"The bastion B, closed on all sides, shows no traces of an opening on the ground level. But as this part of the wall must have been covered by the water in the moat, it is probable that the entrance

to this bastion was on a level higher than what now remains of its ruins. The two curtains of the western and southern sides are no longer standing. Nor is there any trace of masonry. We ascertained by excavating at several points that there was no solid foundation along their lines. It may be presumed that these curtains consisted in a strong stockade. In fact, such an enclosure would have been quite sufficient for defence against any approach from these two sides whence attack was less to be feared. In front of the two bastions, C. and D, and along their very foundations, there stretches a trench of sufficient depth to protect the curtain. It is plainly visible even now. The bastion C, which is smaller than either A or B, presents this peculiar feature that its southern side is thicker than the other sides, and is prolonged into the interior space of the fort —ending in a squarely built jamb. The bastion D is even smaller than the bastion C and is connected at one of its angles with a square-shaped construction E, which may have been the base of a tower.

"In front of the bastions B and D, and following the direction of the curtain which should have united them, there is a very wide moat which must have been deep enough to allow of its being flooded with water from the river. It extends to the river after making a bend towards the west. It served to cut off all access to the fort and must have been made use of as a landing place and a shelter for the canoes of travelling Indians. It widens out in three places in three regularly shaped basins, doubtless to facili-

tate landing operations. Beyond this canal-shaped trench lies an area of ground which in turn is protected by a ditch and a low parapet of earth whose outline may be easily followed by the eye. It shot out from the face of the bastion B and assuming somewhat the shape of a vast half-moon, died away at the riverside." (1).

Since this description was written sixty years ago, Fort Ste. Marie has undergone many changes. The moats have been filled up, the parapet has disappeared, even the stones have been taken away and applied to other uses. The ruin is quite complete; hardly a vestige remains of what was once the stronghold of the Huron missions. Public attention was first directed to this gradual destruction by James Bain, librarian of the Toronto Public Library in April, 1885, in a paper read before the Canadian Institute, in which he described from personal inspection at different times the steady razing of the ruin during the previous thirty years.

(1) Archives St. Mary's College, Montreal.

MARTYRS' SHRINE, FORT STE. MARIE.

CHAPTER VII.

THE SHRINE RESTORED.

However, it is not the material ruin, but rather the souvenirs with which it is laden, that draws to it the hearts of Canadian pilgrims. The ground on which Fort Ste. Marie stood is holy ground, for it was trodden by holy men, six of whom have been canonized.

The Old Fort itself was built under the supervision of St. Isaac Jogues, and it was from there the holy Martyr set out, in 1642, on the journey which was to end in his thirteen months' captivity in the Mohawk valley.

It was in Fort Ste. Marie that St. John de Brebeuf had several of his visions, notably one in October, 1644, during which he beheld his own garments and those of his fellow-Jesuits all stained with blood.

It was from Fort Ste. Marie that St. Gabriel Lalemant went in September, 1648, to join St. John de Brebeuf in suffering and death six months later. He replaced St. Noel Chabanel, who bitterly regretted that his unworthiness had wrenched from him the crown of martyrdom.

It was from his annual retreat at Fort Ste. Marie that St. Anthony Daniel sallied forth on July 2,

1648, to die two days later at the hands of the ferocious Iroquois. "Only two days had elapsed," wrote Ragueneau, 'after he had finished in this house of Ste. Marie, the Spiritual Exercises of the Society in a retreat of eight days, which he had made expressly to deal with God alone and to prepare himself for the passage to eternity."

It was to Fort Ste. Marie that St. Charles Garnier went in 1646 to renew his spiritual strength, while on his way from Teanaostaye to Etharita, —where he was to shed his blood for the faith.

It was at Fort Ste. Marie that St. Noel Chabanel, in 1647, pronounced his heroic vow to labor in the Huron missions until death, and where, in the springtime of 1649, numerous and well defined presentiments prepared him for the sacrifice he was to make of his life at the hands of a Huron apostate.

The sojourn at Fort Ste. Marie of those early missionaries, six out of the eight men who have been ranked officially among the Saints, would alone suffice to single out the spot on Georgian Bay as one of unique historic interest. But those men were Martyrs as well; heroes who shed their blood and gave their lives for Christ. The ashes of two

(1) The fact that the relics of St. Charles Garnier have been preserved in Quebec for two hundred and seventy-five years leads one to surmise that after the destruction of the Petun missions the remains of this martyr were carried from Etharita either to Christian Island or to Fort Ste. Marie and interred. They were undoubtedly brought to Quebec in 1650, together with the relics of Saints John de Brebeuf and Gabriel Lalemant.

of them—possibly three—(1) still rest in the soil. The memory of their sufferings and death still haunts the ancient ruin, setting it apart from other similar spots in America. The fragrance of their virtues still pervades the site, making it one of the holiest and most venerable shrines on this Continent.

The occasion of their Beatification, an event unique in the history of the Church in Canada, was seized to draw attention to Fort Ste. Marie's claim for recognition. Now that the Universal Church has honored Brebeuf and his companions in a royal way, what more natural than that the Church in Canada should follow her example? What more reasonable than that the Catholics of Ontario should be attracted to the very cradle of the Church in their own Province? Other sites around Georgian Bay were trodden by the Martyrs and were even crimsoned with their blood, but there is only one spot in Ontario which the Martyrs called their "home." This ancient site, venerable beyond words, is now in the hands of a respected citizen of Midland, but besides the outlines of the ruin and the moats, all that remains is the small monument raised by him in 1925 to recall the fact that the ashes of Saints John de Brebeuf and Gabriel Lalemant still lie buried nearby.

But the hill overlooking Old Fort Ste. Marie, the hill that sheltered it from northern winds from 1639 to 1649, has been definitely dedicated to the memory of the Canadian Martyrs. It was here "on the same side of the river," Father Jerome Lalemant informs

us, (1) "one hundred paces from our house," adds St. Charles Garnier, (2) "that the Algonquin chief Wikasoumir and his two hundred and fifty braves, drawn thither by the Holy Spirit, lived during the winter of 1640-1641. Here thousands of Hurons camped during those strenuous times when they came to visit Fort Ste. Marie and renew their religious fervor. (3) Here other thousands will in future years recall the tragic memories of the spot and carry away with them lessons of heroism in Christian life, and, above all, of perseverance in the practice of the faith until death.

On June 21, 1925, at the moment when the Sovereign Pontiff Pius XI. was venerating their relics in St. Peter's in Rome, and when forty thousand Jubilee pilgrims, hailing from various parts of the world, were admiring their life-sized portraits hung high up behind Bernini's frame of glory in the apse of the great basilica, thousands of Canadians, the first of many similar gatherings yet to come, were assembled at Old Fort Ste. Marie, not merely to listen again to the tragic story of John de Brebeuf and his companions, but also to honor their memories by praying to them and invoking their heavenly intercession. A large church has been raised in their honor on the brow of the hill, a couple of hundred

(1) Jesuit Relations, Clev. edit., xxi., p. 243.

(2) Ibit., xx., p. 97.

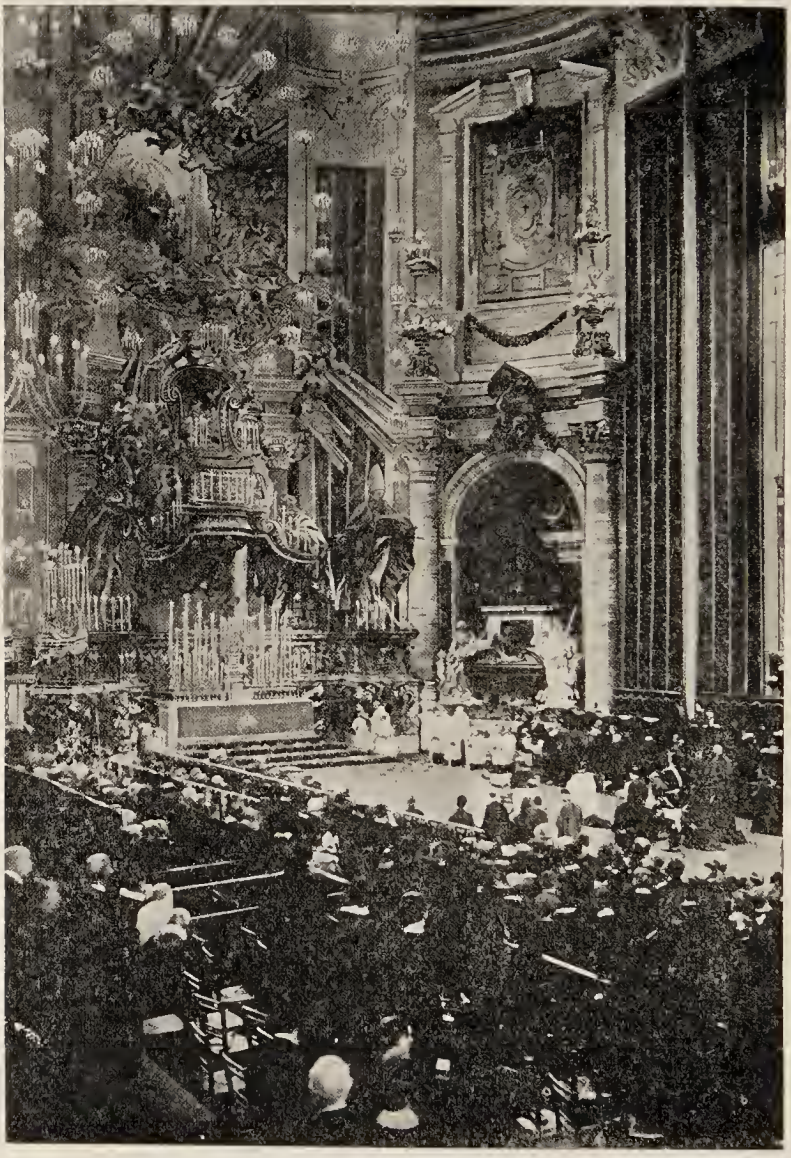
(3) When the workmen were building the railway to Midland they uncovered the ancient path, built of logs, which linked Fort Ste. Marie to the grounds of the present shrine.

feet from the Old Fort, where henceforth every summer, during June, July, August and September, scenes will be renewed which were often witnessed here in the seventeenth century.

"The outward splendor," wrote Jerome Lalemant, in 1642, "with which we endeavor to surround the ceremonies of the Church, the beauty of our chapel, which is looked upon in this country as one of the wonders of the world, the Masses, Sermons, Vespers, Processions of the Blessed Sacrament, that are said and celebrated with a magnificence surpassing anything that the eyes of our Indians have ever beheld—all these things produce an impression on their minds and give them an idea of the majesty of God, Who, we tell them, is honored throughout the world by a worship a thousand times more imposing."

Thanks to the ease of approach to the Shrine on Georgian Bay, as well as to the facilities which modern methods provide for pilgrims, the sick and the infirm, the weary of soul and body, all seeking spiritual and temporal favors, will assemble here again, as they did nearly three centuries ago, craving the good offices and the exercise of the intercessory power of the martyred friends of God. The new shrine at Fort Ste. Marie is the legitimate successor of the one recognized by Pope Urban VIII. in 1644. May it be blessed by God, and become a source of light and strength and happiness for all who kneel before its altars.

On June 29th, 1930, in the presence of scores of thousands of pilgrims from all quarters of the globe, among whom were one hundred pilgrims from Canada, Pope Pius XI. solemnly conferred the honours of Canonization on the eight Jesuit Martyrs, thus giving to Canada and to the United States their first Saints.



ROME GLORIFIES CANADIAN MARTYRS
Beatified, June 21, 1925 Canonized, June 29, 1930.

APPENDIX

The following is the Latin text of the Brief issued by Pope Urban VIII. granting a plenary indulgence to pilgrims visiting the shrine of Old Fort Ste. Marie in the seventeenth century:

URBANUS P.P.. VIII.

Universis Christifidelibus praesentes literas inspecturis salutem et apostolicam benedictionem. Ad augendam fidelium religionem et animarum salutem coelestibus ecclesiae thesauris, pia charitate intenti, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis, sacra communione refectis qui ecclesiam Presbiterorum Societatis Jesu Residentiae S. Mariae Vrginis, nullius Diocessis, Provinciae Huronum Novae Franciae, die festo S. Josephi, a primis vesperis usque ad occasum solis festi hujusce, singulis annis devote visitaverint et ibi pro Christianorum Principum concordia, haeresum extirpatione ac Sanctae Matris Ecclesiae exaltatione, pias ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam et remissionem, misericorditer in Domino concedimus Praesentibus, ad septennium tantum valituris. Volumus autem ut, si alias Christifidelibus, in quocunque anni die, dictam ecclesiam seu capellam aut altare in ea situm visitantibus, aliquam aliam indulgentiam perpetuo vel ad tempus

nondum elapsum duraturam concesserimus, quodque si pro impetratione, praesentatione, admissione, seu publicatione praesentium aliquid vel minimum datur, aut etiam sponte oblatum recipiatur, praesentes nullae sint eo ipso.

Datis Romae apud S. Petrum sub Annulo Piscatoris, Die XVIII. Februarii MDCXLIV. Pontificatus Nostri Anno vigesimo primo.

Gratis pro Deo et scriptura.

M. A. MARALDUS.

This precious document, undoubtedly the first ever issued to the Church in what is now the Province of Ontario, was dated February 18, 1644, and was to be in force for seven years, that is, until 1651. Unhappily before the seven years had elapsed the remnants of the Huron nation were scattered to the winds, and no trace of Christianity was left in what was once a flourishing mission land.

The Martyrs' Shrine, Fort Ste. Marie

Near Midland, Ont.

GENERAL INFORMATION FOR PILGRIMS.

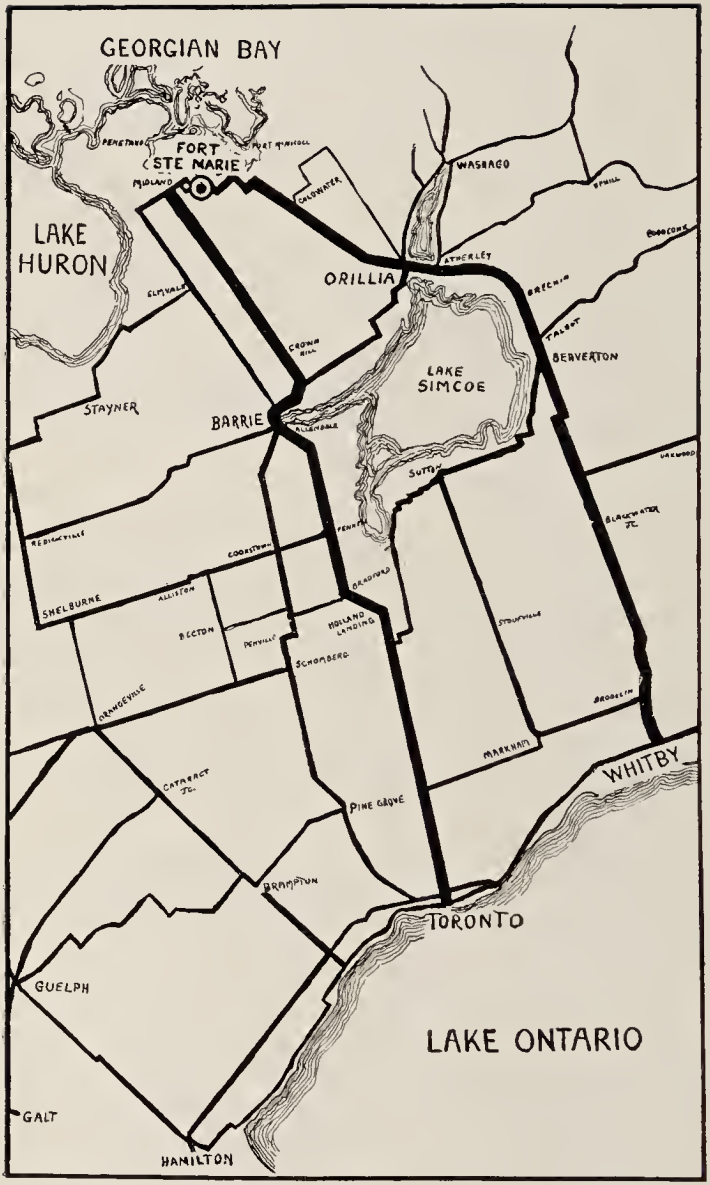
THE MARTYRS' SHRINE is about 90 miles north of Toronto, and is connected by good Motor Highways with all parts of Canada. The Canadian National and Canadian Pacific Railways stop at the door of the Shrine; "Martyrs' Shrine" Station is marked on all time-tables. Port McNichol is only a mile away, thus giving facilities to pilgrims arriving by the Canadian Pacific Steamships from Fort William, Sault Ste. Marie, etc. Midland is also near where the Georgian Bay Steamships operate through the Thirty Thousand Islands, and to other points of interest.

The Martyrs' Shrine is open from June to the Fall season. A Hostel on the Shrine grounds provides board and lodging at reasonable rates for pilgrims staying some days or longer. Reservations may be made in advance by dropping a line addressed to "The Hostel." Sunday Masses are said up to 10 o'clock (Standard Time), and at 11 o'clock on Pilgrimage days. Diocesan pilgrimages come to the Shrine each Summer from every section of Ontario.

Petitions for favors are placed on the altar of the Martyrs and recommended in Novenas during the entire summer season.

From October to June, the Shrine is closed, and the relics are exposed for veneration in the Martyrs' Chapel, 403 Wellington Street W., Toronto. From June to October address: The Rev. Director, Martyrs' Shrine, Fort Ste. Marie, via Midland, Ont.

The following literature on the Martyrs may be procured by dropping a line to the Shrine: By E. J. Devine, S.J.: "The Jesuit Martyrs of Canada," at $1.50; "Old Fort Ste. Marie," at 15c; "Novena Booklet of Canadian Martyrs," 10c. The following pamphlet lives by N. Boyton, S.J., at 10c. each: "The Giant of God" (Brebeuf), "The Whiterobed Blackrobe" (Jogues), "Surgeon and Saint" (Goupil), "The Squire of Christ" (LaLande), and others. Relic cards, medals, etc., are also available.



MOTOR HIGHWAYS TO MARTYRS' SHRINE

Date Due

APR 14 1992
APR 20 1992
JUN 07 1992
DEC 05 1993
NOV 29 1993
DEC 04 2006
DEC 21 2006

EXTENSION PRINT, 67 BOND ST.

FC 3095 .S7 D48 193-
Devine, Edward James, 186
Old Fort Ste. Marie : home of
010101 000
0 1999 0004225 0
TRENT UNIVERSITY

Devine, Edward James
42305